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SIMON NELSON PATTEN: HIS LIFE, HIS ECONOMIC THEORIES

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SIMON NELSON PATTEN

PORTRAIT

He had just left the classroom and paused for a moment on the steps of the building to throw back his head and let his eyes search the sky, a habit of his life in the country, an unconscious reminder of his boyhood days on the pioneer Illinois farm. His massive, awkward frame, large hands and feet, broad shoulders and heavy gait reminded one immediately of a hardy tiller of the soil and the far-away look in his small, deep-set, keen eyes told of distant vision unhampered by city walls and crowded streets. His head was oblong and block-shaped, his forehead broad and high, his mouth and ears large, his nose long, his cheek bones high, his hair white and parted on the left side. To see him standing there, his frame outlined against the building, was to be reminded of one of Rodin's powerful, rugged conceptions in bronze. He came down the steps, his eyes on the ground, his fingers twirling his watch chain, lost in thought and oblivious to the passers-by, as he made his way with immense strides through the campus. Students stopped now and then to look at him curiously and not infrequently came the whispered comment: "That's Patten. 'Uncle Si', we call him. When you take a course with him, you must sleep or think!"

HIS LIFE

Simon Nelson Patten came of pioneer stock. His mother, Elizabeth Nelson Pratt, was of Scotch descent and her ancestors came to America in the Mayflower (1620) and the Ann (1623). In later years, they became lawyers and judges; one of them was a Chief Justice of the Supreme Court of New York and another an Associate Justice of the Supreme Court of the United States. His father, William Patten, was Scotch-Irish, a rugged, unbending Presbyterian, who had a sympathy and humor in his makeup which denoted a greater strain of Irish than Scotch. Both Elizabeth and William were born in Washington County, New York, and spent their childhood among the rolling hills. They were married October 11, 1843, at Elizabeth's home, one and one-half miles north of Cossayuna, and migrated to Illinois in 1843, where, after two years, they moved onto a farm of five hundred acres, which William had "pre-empted from the government".[1] Here, three sons were born and two died. In 1852, William started overland for California and Elizabeth took her little son Edward and went to Cossayuna to stay with her parents, where William joined her later. It was here that Simon Nelson Patten was

1. Journal of Political Economy, Vol. 31; p. 157

born, on May 1, 1852, and spent part of his babyhood, being taken to Illinois when he was about a year old. When Simon was four years old, his mother died of typhoid caught from nursing him and seven months later his father married again. Jane Somes also came from Washington County, New York, and this increased the understanding and sympathy which she felt for her stepchildren. As time went on, she had five children of her own, so Simon had a plentiful supply of brothers and sisters to share his life on the farm. It was a busy life, with the care of the cows and horses and pigs and fields; the "socials" and the sleighing parties and the spelling bees; but more and more Simon withdrew himself from social activities and sought the haymows and the milk-houses and the deserted fields for places to be alone, for opportunities to think in solitude. Simon was not good at farm work and was a puzzle to himself and to his father.

After finishing the district school at the age of seventeen, Mr. Patten decided to send Simon to Jennings Seminary at Aurora, Illinois, to be educated as a lawyer, since it was very plain that Simon had no talent for or interest in farming. At Jennings, Simon met Joe Johnson and formed one of the few friendships of his life. Joe Johnson was very different from Simon Patten in training, ideals,

ways of living and appearance, but they recognized that the other had unusual intellectual abilities and it was on this ground that the friendship was based. There was another influence that came into Simon's life at Jennings, - that of George S. Quereau, the Principal, who introduced Simon to moral philosophy.

Aurora was not a large city, but had many social advantages as compared to Sandwich, the home of Simon. At all the parties, Joe Johnson was the social lion and tried to make Patten presentable for company, but it proved a hopeless task, for Patten never did know what to do with his big hands and feet, his clothes never would fit, his tie was always straying around under one ear and his speech and manner were fashioned in the uncouthness of the Illinois farm lands, - an uncouthness which lasted Patten all the years of his life. And so Joe Johnson was often ashamed of of him in company and Patten felt this and it hurt him, but he could do nothing about it, then or ever. He tried, but he could not, and although he often went to the social gatherings at that time, he was awkward and ill at ease.

He graduated from Jennings Seminary in the spring of 1874 and after he had spent a year on the farm, he entered Northwestern University. He did not care so much then about becoming a lawyer as he did about studying

philosophy and the letters he received from Johnson, who was at Halle in Germany, made him long to go over and study with Conrad, the beloved Professor of Economics, whose passion was the statistics of national economy. Simon's father, ever ready to help in solving the problem of this strange son, made it possible for him to go. It was at Halle that Simon met Edmund J. James, a friend of Joe Johnson, and formed the second great friendship of his life. These three studied with Conrad, Patten towering above the other two in his intellectual capacity and originality. It was Conrad who turned Patten from philosophy to economics, although Patten did not realize, on his return from Germany, that he had become an economist. He thought that the philosophy of the future would deal with the facts of industrial life because life had become industrialized. In 1878, after spending six weeks in England, he sailed for home.

Simon returned to disappointment. There was nothing for a man, trained as he had been, to do but to teach, yet, because of his unkept appearance and country manner, nobody wanted to employ him. His father could not understand what had happened to this boy whom he supposed would be trained to become a lawyer and who came home from three years' study in Germany with a Ph. D.

degree and a mind filled with economics and philosophy and more perverse than ever. So he, too, was disappointed.

After nearly a year of farm work and pondering, both Simon and his father decided that the law was the only profession open to him, and he left for law school in Chicago, where he studied for six weeks. At the end of that time, his eyes failed him and after a few weeks more, he returned to the farm suffering and blind. The three years that followed were his Gethsemane and he emerged with a sort of resigned content. He followed the plough and pitched hay and established an inner communion with nature. And after he had conquered himself and found contentment and resignation in his darkness light was again given him. He visited Edmund James in Philadelphia and James took him to an oculist, whose treatments restored his sight. This meant a new-born world, an opportunity to teach, to write, to serve, and those years in Germany were not in vain!

On his return home, he taught in the district school where he went as a child and the next year he had a better position at Homewood, Illinois. During these two years, he was also writing his book and he sent the first manuscript of it to his friend Johnson in Chicago, who worked on a newspaper there. "Dr. Johnson described

it as unblievably awful in grammar, spelling and general construction. It is a marvel to him now, he says, that the man who wrote that manuscript, after years of schooling, could take himself in hand and create a style at all. Most people now are irritated by Patten's way of writing; but "Dr. Johnson, having seen its beginnings, wonders only at its comparative excellence for its purpose. The first sentence of this manuscript ran to fifteen pages; and in the whole work there were not a score of punctuation marks. But there was a crude brilliance that shone with the glitter of reality behind the unrevealing words; and his friend did not despair. Nor did Patten."[1] He re-wrote it and sent it to his friend Edmund James in Philadelphia, who found a publisher for it. This book was "The Premises of Political Economy", a new working-out of the fundamentals of economics, and gained for Patten immediate recognition. As a result, he was appointed a Professor of Economics at the University of Pennsylvania in 1888.

And now his real life, the one for which all the preceding years had been only a preparation, began. At the University, he had a three-fold life, that of ad-

1. Journal of Political Economy, vol.31; p. 180

ministrator, teacher, writer.

As an administrator, he founded and was the head of the Wharton School. This was the first school of business administration and experimental economics in the country and the idea was original with Patten. He first gathered around him men who were in sympathy with his ideas and who could teach and do administrative work. Then he co-operated with them in building the courses which would do for the business man what the law school and the medical school do for the lawyer and the doctor. Patten hoped that this school would be the means of opening a new trend in college education, based on the social sciences, with a groundwork of economics and a recognition of the importance of efficiency and service. History, sociology, politics and economics were to be so organized and taught that the students would understand and be eager to improve the world they lived in. Always, he had as his standard in the classroom the public welfare and all his courses were planned with that in view. To get his students interested in community problems was his great aim and he was forever picking students to go out and do the tasks he saw waiting to be accomplished.

This desire to be of service to his community, his

administrator, teacher, editor.

As an administrator, he founded and was the head of the Teaching School. This was the first school of training administrators and experienced educators in the country and the idea was original with Tolman. He first returned around Kingston and were in charge with his ideas and the small group not do administrative work. It can be compared with them in building the course as well as the curriculum and what the law stands and the required amount do for the teacher and the master. Tolman found that this school would be the means of creating a new trend in college education. Based on the social attitudes, with a groundwork of economics and a concentration in the improvement of efficiency and service. Science, religion, politics and economics were to be so correlated so that the students would understand and be equal to improve the world they lived in. Always, he had as his standard in the classroom the public welfare and all his lectures were directed with that in view. To get his students interested in economics, Tolman was his first job and he was forever challenge students to go out and do the things he saw waiting to be accomplished.

This leaves to us of service to his community, his

State and his Nation had been imbued in Patten by his association with Conrad in Germany. Conral was always "on call" in the service of the State and Patten considered himself, also, as in the service of his Government. That is still the tradition at Wharton today.

Patten was not a success in the details of administrative work. His was the great idea, the ability to see in his imagination the whole development and future significance of specialized education in industry. To others, he left the burdens and the cares of management. He was no "boss" in the political sense. He couldn't "run" things or people. He lacked the versatility to adapt himself to atmospheres and personalities and he had no tact, no social sense, no plans of action with which to drw groups together and develop common points of interest. But his influence, nevertheless, was very great.

"All his life, men who would be called important came to him for wisdom and he found in himself an inexhaustible store. I have often wondered whether in his own heart, lowly man that he was, he did not think of himself as a great man. It is difficult to understand how he could have escaped feeling so, for much of the wisdom that he imparted so often and so freely proved prophetic. He unquestionably

foresaw the sweep of events that was hidden from other eyes; and he unhesitatingly foretold ways in which these events ought to be controlled in the interest of a better world. And not only a few times did he do this. He was always doing it. He must have realized this power in himself, it must have risen into his consciousness that no mind had ever bested his own, that experience almost invariably proved him to have been justified, even if he did seem to have neglected his understructure of fact. But if he thought of himself as great, there is no evidence of it. There was no arrogance in him, but much humility. There are few people who ever realized the completeness of his power, the extent of his rightness. This was partly because he was not given to saying 'I told you so', and partly because he did not convince in advance, as a scholar might. In order to believe him, one had to trust the super-power of his mind, one had to have a faith that his insight was infallible. Masses of people will sometimes follow a prophet blindly, especially if he is sufficiently a demagogue to work the hocus-pocus of divinity on them or permit them to work it on themselves. But most highly educated men, the intelligensia, and it was only to these that he appealed, do not react in this way. They are apt

to be skeptical. They want to see the wheels going round all the time. But even for them there was no way of seeing these Patten wheels going round. Consequently they often drew away from him, distrustful."[1] He prophesied before others, the success of feminism and prohibition, the coming in of experimental economics, changes in consumption habits, in pedagogical methods, in industrial and social control, the decline of militarism and nationalism after a crisis of war, changes in American home life and the general rise in living levels. His mind overwhelmed rather than convinced and often his opinions seemed perverse to those of less agile minds, who could not follow his rapid, deductive reasoning. Again, he was too tolerant, too friendly, too kind to people to be a successful leader of affairs. "So many times it has been said since his death: 'He was a man whose reputation will grow with the years'. If it is true, it is not the reputation of the creator or of the destroyer of institutions, but the longer renown of the philosopher and the prophet."[2]

As a teacher, his real power lay with graduate students. "His perpetually fresh vitality, his keen interest

1. Journal of Political Economy, Vol.31; pp. 188-89
2. Ibid. Note p. 188

in absolutely everything, his especially strong response to human personality were all infectious, and awakened minds and overcame lethargy and aroused liberal impulses. Few men probable in the history of the University of Pennsylvania have attracted more young men of good minds and left a permanent influence on more disciples who have themselves gone out to hold influential positions."[1]

It was in this way that he gained his greatest influence, - by the going out of his students into important positions both in the educational and industrial world. "There is probably not an important college department of social science in the United States that has not, in the present or in the immediate past, had on its staff some of the men that Patten trained. Among these 'Patten men' are many leaders of the social science world."[2]

Patten's chief business as a teacher was to make his students think. He had little use for arrays of facts. His approach to problems was unique and he saw and described things differently from most people. In this lay his ability to interest and stimulate his students to original thinking. He had a peculiar way of gripping them, of sending them out

1. The Annals of the American Academy, Vol.107; p. 346
2. "Educational Frontiers", Scott Nearing, p. 108

from his classrom kindled with a desire for knowledge but still more with a love for humanity and a will to serve. Not only in the field of business but in the work of the social sciences have the contributions of his students been noteworthy, and his influence, through his students, has been felt in social work throughout the land.

In his teaching, he was not coercive or dictatorial, but he watched his students and insisted on progress. He pointed out problems for them to solve, rather than teaching his own ideas and doctrines, and he passed on to those whom he thought best fitted, the tasks he was continually finding to be done. Thus, his classroom was a laboratory of experimental economics, a place of questionings and debates, rather than a lecture room given over to the exposition of accepted theories.

"Patten lectured with only a line or two of notes scrawled on cheap, rough paper in his large hand that was so strangely cramped - as though his fingers were still more accustomed to the plow handle than to the pen. But he never glanced at his notes as he talked, seemed rather to be communing with unseen auditors in a rather impersonal and yet familiar way. He came to his place behind the desk awkwardly his enormous, gaunt frame crumpling up into

the chair and onto the desk, seeming, when the process was complete, to consist of angular bunches of well-worn cloth dominated by a long-jawed face. Soon, however, one became aware of his hands with their long, bony fingers and their rough skin; they moved roughly about until suddenly the right hand rose with the forefinger pointing out, shaking, creating a silent prelude of appreciable length. The finger rose until it pointed outward from the right eye, alongside the enormous nose. Only then the flood of quiet, stirring words began, carrying his young hearers' minds with his, back along the sweep of ages, probing the movements of races across the earth, the coming and going and living of the driven hordes of ancient man. When he stopped, it was an abrupt and climatic ending. His words still seemed to permeate the air and to leave one stunned with the hour-long effort to follow, yet they left a white heat of intellectual fervor. It was only after the coolness had set in that one realized what had happened. He had not explained in the usual way how civilization grew or moved, depending for each step of reasoning upon the evidence of formal anthropology or history. It was nothing so easy as that. He had been reaching back into those dim times and selecting social forces that seemed to him to

really account for what had happened. It was rather explanation than description. He rejected much evidence and passed over others' speculations, sending his mind working back into the neglected crevasses of history, searching out the forces that lay at the ultimate beginnings of motivation that had actually moved men and their civilizations. Invariably - as always in his teaching - he first raised the difficulties into consciousness, turning them over and over, then swooped down upon them as though he would crush out of them the very juice of truth in his great, bony hands. When he finished, there was no difficulty; simply a light shining luminously upon the place where it had been. This light shone, however, only for the more earnest, more mature students who had already come to question orthodox explanations of social forces, and who, therefore, were face to face with those dilemmas of experience which alone seem to possess the power to make men think, to arouse the latent human tendency to reason a way out of difficulty. Others were respectful, very much impressed, but confused and disturbed."[1]

As a teacher, his openness of mind and willingness to give careful consideration to every point of view, his

1. Journal of Political Economy, Vol.31; pp. 193-4

originality of view point, giving new light on and new solutions to old problems, his divergence from the beaten paths of reasoning and refusal to accept traditional opinion without keen analysis, resulted in developing in his students intellectual curiosity and independence of thought in attacking problems. He is, perhaps, the most stimulating and original economist that America has yet produced.

Patten was essentially a discoverer of problems and the great aim of his teaching was to get people to see those problems. Oftentimes, he was not so very particular about the authenticity of some of the facts he used to state his problems, and he was not at all disconcerted when he was charged with manufacturing facts; his idea was to get the problem before his students so that its opposites and contrasts would present a vivid picture. The solution of the problem was of slight concern to him in comparison with its statement. And when he had stated it, he passed it on to others for solution. He was always discovering new problems, to drop them by passing them on to his associates, he, himself, going on to more discoveries. He felt that his colleagues would find the solutions, - his own task in life was to discover the problems. He had "that greatest characteristic of a great teacher - his rare faculty for discovering,

for stating, for illuminating problems of social import. He knew, as we know, that one who cannot see problems, cannot think."[1]

As a writer, Patten has to his credit some twenty books and about one hundred and fifty periodical articles, nearly all of which are very short, - hardly more than pamphlets, with the exception of his great "Development of English Thought." He had a saying that many writers ought to write prefaces to their books and then destroy the books, but, in Patten's case, only the prefaces were ever written.[2] "At any rate, it is not, obviously, an accomplishment of monumental physical size; and if it is a great achievement it must be the work of a man who wrote reluctantly and in pain, not at length, but sparingly, not liking words but struggling through them to a half-won adequacy."[3]

Patten said of himself that his books "had been written on the streets of Philadelphia."[4] What he meant was that he composed his books in his mind and when it came to putting them on paper, he had to struggle with words. He did not seem to be able to either write as he thought or to think as he wrote. He had no "gift of words".

1. American Economic Review, Vol.13, Supple., p. 288
2. Journal of Political economy, Vol.31; p. 195
3. Ibid, p. 195
4. Ibid, p. 195

He was essentially a thinker, not concerned nor caring for a vehicle of permanent expression for his thoughts. He could talk and explain convincingly in the classroom to those students who would make an effort to follow him, but when he tried to write, the result is, in many instances, cold, stiff and unconvincing, a formidable array of unfinished ideas and involved sentences. He wrote his best when he was discussing laborers and their needs, food, homes and houses. In the explanation of theories and forces, he seemed to have no adequate vocabulary to express his meanings, and one can feel the groping and striving to make himself understood. He created new words and expressions ("viron" and "race suicide") which, instead of making his meaning clearer, usually missed their mark because of their connotations. He was not sensitive to the subtle meanings of works nor to the things of the world that the works stood for, hence words for him did not possess many of the meanings and connotations that they do for most people.

He is difficult to read because of his extreme deductivism and his taking it for granted that others thought as he did. One cannot see the method of his reasoning and since his conclusions are so often at vari-

ance with the orthodox interpretations, it is only the careful student who has the patience and ability to follow his thought.[1]

As far as mere information went, one never got much from his teaching. It was his custom, in his graduate seminars, to bring to his students his own problems for discussion and the zest and stimulus this contact with real life brought to the students resulted in a keen intellectual interest in social problems and discussions outside the classroom as well as in it. He met his students in other places, - at his own breakfast table and in the evening at the younger teachers' houses. Here, he was at his best. Without the formality of the classroom and surrounded by a small group of friends, his great intellect felt the sympathetic stimulus of a congenial atmosphere and the uncouthness and hesitancy of his speech gave way to a clear, decisive and at times almost eloquent exposition of his theories.

Externally, his life, for years, was one of methodical and monotonous habit. By his residence in the East, he had separated himself from his family, who remained in the West, and after a few years at the University, he found he had no common interests with them to hold him in any close

1. Journal of Political Economy, Vol.31; p. 198

intimacy. After a short period of married life, his wife left him for another man and Patten, always a believer in freedom and knowing that force or bonds could not hold or recapture love, gave her her freedom and hid his hurt in his own heart.

When Professor Patten entered the service of the University, it was under the control of a Board of Trustees drawn from the first families of Philadelphia. At that time, the State Legislature did not contribute toward the support of the University, any deficit being met by the members of the board individually. But about 1900, there was a change in the administrative policy of the institution, which led to the election of some new-rich men of the business world and several politicians on the Board. This took the affairs of the University out of the hands of the plutocracy and placed them under the control of the group of business men which dominated the Chamber of Commerce. This change meant a change in the view-point of the Board as a whole and was not conducive to harmony with the work that Patten was trying to do at the Wharton School. It is true, that there had never been any great sympathy between Patten and the Board of Trustees when it was composed entirely of members from the "first families"; they had been impatient and

skeptical of his efforts to bring cultural education to the business world, but there had been no open break. As the Board was now composed, Patten's teachings came in direct opposition to the profiteering principles of some of the new members and because of Patten's public and active stand for social reconstruction, these business men attacked him bitterly. "He shattered idols, assaulted customs, tore up traditions, exposed and ridiculed meaningless conventions. He was merciless. He spared no one. Each idea was measured against his standards. How could a self-respecting body of University Trustees keep such an impossible man on the staff any longer than it was absolutely necessary?"[1] And he refused to root for the war. Instead, he wrote his "Culture and War", in which he advocated a re-arrangement of the different regions of the world in cooperative economic units instead of by race and language units and advocated peace.

The act that led to his dismissal from the University after thirty years of service was his consent to serve as chairman of a meeting at which Dr. David Starr Jordan was to speak in an effort to prevent war. The meeting was never held, for the police forbad it. But Patten had allowed his name to be used in connection with it, and for

1. "Educational Frontiers", Scott Nearing, pp. 58-59

this he was retired by the Trustees because of age in June, 1917.

With his heart and interests still at the University, he turned to writing.

In his last, long illness at the sanatorium at Brown's Mills-in-the-Pines, many of his former students and his colleagues come to pay their loving tribute to his loyal friendship, and in these visits he took much pride and pleasure. Even when he knew that he could not recover, he still talked of the work he must do and in his eyes was the wistfulness of one who would still "carry on".

And most especially to that little group of intimates who called him "Uncle Simon" did his passing mean the loss of a sympathetic, generous and unselfish friend. "We miss his ungainly figure and his genial, kindly, homely face in his familiar haunts."[1] "Much new truth and a large measure of that spirit that eagerly searches for it are his bequest to the young men of America."[2]

1. American Economic Review, Vol.13;Supple., p. 273
2. Ibid, p. 267

HIS ECONOMIC THEORIES

The keynote to Patten's theories is found in the keynote to his character, - interest in the world.

There were two outstanding influences which shaped Patten's economic ideas, - one, his long years of experience with fertile farm lands in Illinois; the other, his three years of association with Conrad in Germany. From the first, he got his abundant faith in the prodigality of nature and the magnitude of the source of supplies; from the second, he got his idea of the practically endless influence of man on the sources of supplies, - the union of intellectual forces with nature to produce an always adequate supply of the necessities of life. And more than this, he was imbued with the idea of service to his country in this regard, a sort of corralling of the natural and intellectual forces under the leadership of the State for the benefit of its people.

With Patten, economics was no "dismal" science, for had not nature provided plenty and to spare? He had forever before his eyes the picture of the great fields of waving grain at home in Illinois and of the cattle grazing on the plains, and of well-stocked barns of hay and fodder. In Germany, where new land could not be had,

he had seen the frugal German system of agriculture; the increase of yield given by intelligent co-operation with nature in rotation of crops, pest control and fertilization, and his mind immediately pictured the unlimited resources that would be available under such a system in America. So is it any wonder that his economics was of another character, spreading hope and plenty where before had been misery and despair? He had seen land cut out of the forest and made fruitful; man's intelligence create the mower, the reaper, the binder, the thresher and the locomotive. He had seen the first real application of machinery to agriculture and the results of this application and he subordinated external nature to man's intellectual power.

His economic beliefs fall under several headings. he insisted on an economic interpretation of history, he believed in prosperity and progress, he distinguished between an economy of deficit and one of surplus, he placed emphasis on the theory of consumption, he made the change from static to dynamic theory, he advocated a protective tariff, an economic union and co-operation.[1]

Under the economic interpretation of history would

1. Journal of Political Economy, Vol.31; pp. 203-4

be classed his one great book, "The Development of English Thought." This was published in 1899. Patten went to Edinburgh for a year to write it and it had no success. It is the work of a scholar and of a man who wrote reluctantly and struggled with words. It stands apart from his other works and has little relation to them. In it he advocated that society be classified on the basis of psychic characteristics rather than according to wealth and social position and gives his famous four classes of society. First, the clinger. He is a conservative type of man, timid and cautious, and his type is caused by restricted food supply. He is a hanger-on, a dependent, a "tribute-giver", as the name implies. Second, the sensualist, who endeavors to satisfy some dominant passion, who stands for progress and conquest and is a "tribute-taker". Third, the stalwart, who loves dogmas and creeds and is a reaction from the sensualist. He loves clearness, simplicity, and is independent in thought and action. Fourth, the mugwump, who belongs to the leisure class. He is weak in action but strong in thought, a good critic, a cosmopolitan, a compromiser and an agnostic.[1] New economic conditions modify national thought and a new invention changes the living conditions and brings about a new type of man. "The Develop-

1. "Development of English Thought", S.N.Patten, pp. 21-32

ment of English Thought" is the account of the struggle for existence of the four types of mankind.

Patten maintains that national character is produced by adjustment to either local or general environment and this adjustment is influenced by a sort of mental mechanism which creates sensory and motor ideas. The sensory ideas are the basis of knowledge and arouse their appropriate motor reactions. The races differ in their motor reactions more than in their sensory ideas and character is formed by the motor responses to the sensory ideas. The motor reactions are more permanent in a race than the sensory groups form the race ideals, hence every transition to a new environment tends to develop a new type of man and to remodel the old types. The philosopher arises from the old type and the economist from the new.

In the development of English thought, there have been three periods, in which the thinkers were:

1. Hobbs, Locke and Newton
2. Mandeville, Hume and Adam Smith
3. Malthus, Mill and Darwin

Patten makes a distinction in the time of the Calvinists between the manly men and the womanly men. The womanly men were Cromwell's Roundheads. They adopted the

ideals of the women of this time, which were domestic and economic. The manly men were Charles' Cavaliers, who adhered to the communal pleasures of life and the more primitive ideas of industry. When the plague swept England, the Puritans were spared because of their more hygienic habits, but they, in turn, were destroyed by tuberculosis because of their neglect of comfort in the stern discipline of their Calvinistic mode of life.

Professor Patten maintains that although formerly religion and economics were antithetical, they are now in accord, since their leaders have the same methods and ideals. They both require constant exercise of the motor powers and a dominating control of the mind by the will. Socialism is out of harmony with the striving, modern, Anglo-Saxon spirit. He predicts the triumph of stalwartism, the death of the liquor traffic in approximately an hundred years, and the wiping out by industry of the over-stimulated and over-fed class. We are, as yet, only about half adjusted to the new conditions of life and in this adjustment, religion and economics have outstripped education, art and literature.

"The Development of English Thought" is a scholarly presentation and yet, it is not convincing. Will economic

conditions account for Shakespeare? for Milton? for Browning? The book was not received with approbation by the English economists. A scathing review of this "strange production" was written by W. J. Ashley[1], in which he accuses Patten of inventing facts and stigmatizes the book as an "extraordinary jumble of shrewd observations and absolutely baseless and ridiculous assertions."[2] But the book was received by his American colleagues with respect and admiration as a prodigious intellectual achievement, even if they did not approve of its doctrines. He had at least presented known facts from a new point of view and stimulated interest in the social sciences. Patten has been characterized as an "economic philosopher"[3] "His interests are as broad as human life itself and upon each of its important departments he throws a light that amounts to illumination."[4]

To justify his belief in prosperity, he wrote "The Theory of Prosperity", published in 1902. Surplus utility measures the prosperity of society. This surplus is the difference between the cost and the utility of the goods. Whatever increases utilities or lowers costs in-

1. Economic Journal, Vol.IX; pp. 417-21
2. Ibid, p. 419
3. Educational Review, Vol. XVII, p. 488
4. Ibid, p. 488

creases social surplus. A large number of commodities, suitably related in consumption, will increase the pleasures derived from consumption and thus increase utilities. In this regard, well-prepared food may be contrasted with ill-prepared food, well-fitting clothing with ill-fitting clothing. Also, a decreasing of costs may add to the surplus utility of society and these may be brought about by better industrial organization: the division of labor according to task or to territory and the improvement of industrial leadership.

Patten advocates the "socialization" of consumption as one of the means of increasing utilities, using as illustrations that paintings in public galleries afford more pleasure than the same paintings in a private house and land purchased by the State and made into public parks gives more pleasure than this land privately owned. In other words, co-operation in consumption increases utilities and this is a form of socialization.

Patten believed that capital came from individual profits in new industries, not, as the old theorists said, from savings which resulted in reducing expenditures below incomes. It is from these individual, new, industry profits that expansion takes place.

In his "Theory of Prosperity", Patten also con-

trasts the present with the past struggles of society. In the past, according to the English economists, this struggle was between classes, but now, the struggle is between two forms of industry, - those having some local advantage, the surplus form which he calls rent, and those which have some general advantage, the surplus from which he calls profits. Both rent and profits are determined by relative advantages - monopoly power - and this monopoly power is the source of the incomes of wage-earners, managers and owners. By "monopoly power" in this sense, Patten means a sort of "marginal monopoly"[1] created by the intelligence, insight, ambition and personal ability of the individual to plan and carry out various enterprises. In the degree in which he has special gifts or advantages, to such a degree does he have a potential monopoly power and if he exercises this power, he should have a monopoly share in the product in return for his services. By strengthening the workers in every possible way, by social work, education and the like, this power will be increased and developed and surplus distribution equalized.

The book is written from two view-points. The first part, "Income as Determined by Existing Conditions",

1. "Theory of Dynamic Economics", in "Essays in Economic Theory by S. N. Patten", p. 103

is an economic study of the distribution of wealth in society as it exists, with the conclusion that economic prosperity depends upon the power of substitution; the second part, "Income as Determined by Heredity", is a sociological study of the influences of economic forces in the making of man and society, with the conclusion that upon the power and control of impulse depends social progress.

Dr. Patten takes the stand that the so-called "social evils" are not economic in their origin, as is assumed by many social reformers, but are due to maladjustment to the environment. His social surplus (the difference between total utility and total costs)[1] is vital energy making future production possible and pleasurable and is an enduring fund, continually reappearing in new forms.[2] By making easier the adaptation of men to external conditions, the waste of surplus in reduced.

The idea that labor is disagreeable in the foundation of the cost theory of value. But, according to Patten, labor, per se, is not disagreeable. It is only irksome because of the disagreeable associations connected with it. Isolate man from his fellow-men and work is pleasant to him;

1. "The Theory of Prosperity", S.N.Patten, p. 19
2. Ibid, p. 42

place man in a community of his fellows and work becomes disagreeable because of the social stigma placed on it. The misery of life and the costs of labor are not identical and much of the former is wrongly charged up to the latter. The ennui of leisure, the social penalties imposed on workers, the effects of dissipation, age, improper clothing, badly-cooked food, are all chargeable to social conditions and not to the cost of production. All labor should be pleasant. "The pleasures of living minus the misery connected with leisure must exceed the cost of production."[1] If it does not, the result is suicide.

He discards the cost theory of wages, that of the marginal laborer in any group determining the rate in that group, and substitutes the theory that the best workers have the option of entering some other occupation or of working for themselves, if their wages are reduced. This will lower the number of laborers in the class they have left and will restore the former rate of wages. Hence, the rate of wages is "protected by the advantages of the strong as well as by the costs of the weak"[2], since it is only among the strongest and best workers of

1. "The Theory of Prosperity", S.N.Patten, p. 19
2. Ibid, p. 46

each class that this option exists. This freedom of movement is what holds up the rate of wages, making the wages of free laborers determined in each industrial group by the options of the strongest laborers in those groups. In this option lies monopoly power, which is enjoyed to some degree by every group, and is the sole determinant of wages and the one thing for which the workers should strive. "New options can do what no amount of effort in other directions can accomplish."[1] These options can best be augmented by the highest industrial class in opening up new opportunities for business and industrial pursuits.

But in his enthusiasm for and belief in the progress of mankind, Professor Patten loses sight of the limitations and restrictions preventing this apparently easy migration of labor from class to class and from the position of employee to entrepreneur. In reality, labor has no such ready choice. It is impossible for carpenters, plumbers, automobile mechanics, ditch diggers or factory workers to change their occupations instantly because of a fall in wages. They might bring up their children to other trades, but the change in numbers in any industry would necessarily be slow. As to working for themselves, that would be, in

1. "The Theory of Prosperity", S.N. Patten, p. 50

most cases, practically out of the question, for they would have had no financial and general business training to fit them for a change of this sort. They are accomplished workmen in their own jobs and nothing more.

If, according to Professor Patten, it is the movement from group to group in industry that regulates wages, then all groups would tend to the same wage, but it is only within each group that the wages tend to uniformity and this is influenced by the standard of living of the group.

In his theory of price regulation, Patten shifts his point of view from the producer to the consumer and avers that substitution is the power which regulates prices. The consumer can "exert on prices a steady downward pressure which producers cannot counter-act"[1] and it is this power of substitution which fixes the lowest price of any article. The price of meat is lowered not because of competition among the producers, but because of the cheapness of the substitutes for meat.

The consumer is also the ultimate cause of rising prices, for his wants increase more rapidly than the power to supply them, therefore, the less powerful of his old wants go unsatisfied that the new ones may be enjoyed; hence,

1. "The Theory of Prosperity", S.N.Patten, p. 60

the margin of consumption rises and the value of all goods is forced up.

He made the distinction between a deficit and a surplus economy. The old classical school bases its doctrines on the principle of deficit or "pain economy"; the modern school should change its premises to fit the facts and develop a surplus or "pleasure economy". He emphasized wide, varied and wise use of goods, a greater activity in all lines of endeavor, the increase of efficiency, and neglected the emphasis formerly put upon excessive thrift, saving and repression.

He revised the economic interpretation of nature from that of a hostile force to a generous one and declared that the law of diminishing returns was disproved by practical tests in his dynamic theory. He introduced the factor of economic determinism, - the ability of environment to influence human nature. It took an entirely different kind of constitution to enable a man to exist as a savage from that which enables him to exist in the civilized world today. New conditions impose new types of co-operative society, new virtues, new abilities, and these take time to develop. Hence, at present, we are not prepared in our economic structure for the sudden increase in population,

the improved social life, the increase of knowledge, which makes this an age of "pleasure economy". Men have been accustomed to an outlook regulated by the pain economy of other ages and are not yet educated sufficiently in modern requirements to apply this new economic conception successfully.

Patten was always seeking for a surplus fund of wealth, which would permit a higher, better form of living. This fund he found in the productive land and called it a monopoly gain. Monopoly force was the power to share in this surplus, which was rapidly increasing and bringing about the change from a deficit to a surplus economy.

He emphasized the study of consumption and the changes caused in all economic conditions of life by the changes in man's habits of consumption. His theory that social welfare depends quite as much on the way wealth is used as on its amount, colored all his economic thinking after his return from Germany. "The theory of consumption is with him the root doctrine out of which his entire economic system naturally grows."[1] This was at a time when most economists were stressing the importance of production. His book on "The Consumption of Wealth" was published in 1889 and emphasizes particularly the adap-

1. American Economic Review, Vol.13, Supple., p. 266

tation of wants to the environment. He maintains that the older economists "have created an economic man desiring only material wealth" but "the pleasures of men are not to be narrowed down to one simple, controlling desire, but all the possible pleasures are to be developed to their fullest extent. . . . It is not the province of the economist to pick out any one of these desires and study what the world would become if this were the only desire. The real problem is to discover what must be the intensity of each pleasure, in order that mankind can enjoy the whole earth with the least labor."[1] "The home, locality and the nation should be improved from the very love we bear them, and not as an investment. . . Commercial motives lead only to the exploitation of land. . . Unless the herder love his flocks, they do not thrive."[2] This last quotation especially emphasizes Patten's love of humanity. The emphasis he puts on the use side of goods rather than the profit side is an indication of his desire to benefit and brighten all lives. Reforms in consumption habits would make unnecessary the revolutionary schemes for the redistribution of wealth. He thought that youth was the time to spend one's substance. Spend while you are young, for education and travel, and when

1. "The Consumption of Wealth", S.N.Patten, pp. 37-38
2. Ibid, p. 42

you are middle-aged, help the next generation to do likewise. Let the old help the young in this regard.

In insisting upon studying economics from a subjective point of view, he laid the chief stress on man and subordinated external nature to man more than had ever been done before. In doing this, he laid the foundation for a subjective school of economics and gave special emphasis to consumption as it effects man's habits of living and by this means the changes it brings about in all conditions of economic life.

He believed in forming modes of action in consumption, production, finance and taxation and the conduct of life in general that are based on surplus economy and that have proved their usefulness when tested by experience.

He shifted from static to dynamic theory. He conceived static theory only as a form of idealism, lacking when tested by experience and of no use in throwing light on dynamic conditions. In defense of this position, he wrote "The Theory of Dynamic Economics", published in 1892.

Patten defines the term "dynamic economics" as the economics of a progressive society, contrasting with this, "static economics", the economics of an unprogressive society. The terms "dynamic" and "static" can each be

applied to societies, persons or forces. A nation is dynamic when it is progressing and changing; a man, when his wants are diversified and changing from time to time. The centre of the thought is man and his experiences and the effect they have on him.

Man is back of every commodity as the cause of its production, and as the consumer, the recipient of the product, he is the ultimate end of the product, showing its effect in his person. His effort is to get more as a consumer of goods than he sacrifices as a producer of goods. Some things we must have to live, such as air, water and a certain amount of food and shelter. These things have "absolute" utility. For example, food that is nourishing but not palatable. If the food were very disagreeable to eat, it would have a "negative" utility as well as an absolute utility, because of the pain involved in taking it. A drug, capable of saving life but nauseous to take would have both absolute and negative utilities. Professor Patten lays most stress on the utility derived from immediate, pleasure-giving power. The utility of a coat is measured by the pleasure that the man wearing it receives from that act. Under certain circumstances, that pleasure may be changed to pain, or greatly lessened. Suppose that the coat has a patch on it where it

may be plainly seen. Then, if the man is sensitive to his appearance, the pleasure of wearing the coat may be entirely nullified, but he may go on wearing it because he cannot afford to buy another coat. Hence, the coat possesses both negative and absolute utilities. Therefore, a thing that is useful but has pain in the using is endowed with two kinds of utility, absolute and negative. In estimating the degree of utility of any article, the owner takes all its effects into account, pleasant and unpleasant, and strikes a balance as to the degree of surplus utility, or pleasure, which the article possesses.

These surplus gains are found in pleasure-giving articles. Take, for example, two dinners. One may be made up of well-cooked food, the other of badly cooked food, but both will sustain life; hence, both have absolute utility. But the man eating the first dinner has the added pleasure of enjoying food which tastes good and the pleasure thus derived is surplus utility. In summer time, a cool drink or an ice with one's dinner will add considerably to the amount of surplus utility derived from that dinner.

In his theory of utility, Dr. Patten disagrees with the commonly accepted idea that the necessities of life - food, clothing and shelter - rank highest in utility, the

comforts of life coming next, with a decreasing utility, and, lastly, the luxuries of life with a still lower degree of utility. He gives the necessaries of life an "absolute"[1] utility, which he defines as "the satisfaction of mere living"[2], and denies that the theory of consumption is concerned with these absolute utilities, which "cannot be increased, diminished or compared"[3], because they are universal and must be contained in every group of goods from which choice is made. In comparing groups, one chooses the group which will give the greatest amount of pleasure. Thus, every group has a sort of fundamental foundation of necessaries, which is more or less taken for granted and with which Patten's idea of "utility" is not seriously concerned. He uses the word "utility" in the sense of "positive" utility, which he defines as the "satisfaction that can be added to bare living".[4] Whatever increases the variety of choice and the power of substitution, increases the marginal utility of all articles and the positive utility of all classes of society.

Cost is sacrifice involved in the securing of any pleasure-giving article. If a girl can earn a dollar by an extra hour of labor and the necklace she buys with that

1. "The Theory of Dynamic Economics", in "Essays in Economic Theory", by S.N.Patten, p. 54
2. Ibid, p. 54
3. Ibid, p. 55
4. Ibid, p. 54

dollar gives a pleasure in the wearing that more than offsets the pain involved in the additional work, then there is a surplus of benefit due to earining the necklace and wearing it. The cost is the extra burden entailed by the final hour of labor.

Variety of goods works well for the consumer, but the number of the articles takes away some of the benefit it is possible to get from each. The total enjoyment to the consumer in a variety of articles, however, is increased and the utility from the final unit is augmented by the fact that it is different from all the other articles. The amount of utility of each article is in inverse ratio to the amount of articles to be consumed. The total utility of a series of various articles is greater to the consumer than the amount of the utilities of its parts taken separately and added together, because of the values derived from pleasing association of parts. Salt, by itself, is not palatable; vegetables served without salt are not palatable; but take those same vegetables and serve them properly salted, and the total utility of the salt-and-the-vegetable combination is greater than the sum of the utilities of the salt and the vegetables taken separately. Hence, surplus utility can be greatly increased by pleasing combinations of articles.

The gain to men in industry comes from the amount of their income which is not influenced by the sacrifices of the man earning it. Whatever he received that is above what is necessary to offset the personal cost of the labor to him, is a surplus. By cost, is meant the unfavorable effect of industry on the man himself. It is a question of how much happiness a laborer oses by having to work eight or ten hours a day for a year. The cost depends on the mental attitude of the man. If it were at manual labor and the laborer was strong and husky, enjoyed using his strength, and wanted nothing better than to go home healthily tired at night to a good supper and a long, sound night's sleep, the cost would be small. If, on the other hand, the same work were done by a man unfitted to heavy tasks, who wished for opportunities to read or study and who, at the end of the day, was too exhausted to enjoy his supper or to sleep, the cost would be very heavy indeed, and there would probably be no surplus to show for his work at the end of the year.

There are surpluses or gains that come to men in industry unbalanced by costs. The first of these is rent. The best land offers a yield in food production that does not entail a proportionate sacrifice on the part of the

owner to obtain. In addition, there is a surplus from capital and one from interest. But the chief source of surplus in a dynamic society is intelligence. Invention and efficiency will make this surplus larger and larger. As our list of wants grows better, we achieve more and more happiness. We expend no more energy in production, but we get a better personal result and the surplus of society grows.

Economics should be studied from the objective point of view and consumption is the starting point of importance in a dynamic society. The surplus forces in industry and intellect are used up by increasing the efficiency of industry, enabling it to supply new wants rather than old wants of less intensity. By this increase in the variety of consumption, labor is transferred from the margin of production of old wants to satisfy the newer, keener desires; hence, the margin of production of goods as a whole supplies a more intense want in a changing society and the values of commodities rise in consequence. This is the theory back of Patten's statement that even in the marginal increment there is always some surplus. To illustrate this point, take the case of land in relation to production of white potatoes. Suppose the community in which this land is situated demands more and more potatoes because of its in-

creased industrial efficiency. In that case, the law of diminishing returns counteracts this new development of efficiency, making the average yield per unit of capital and labor less and less. The difference between the yields of the best and the worst land grows constantly larger and economic rent becomes greater. This is the case in a static society, which demands more and more of the same kind of goods. Now take the same land under the control of a dynamic soceity. This society demands an increased variety of goods rather than an increased consumption of the same goods, so instead of demanding an increased consumption of potatoes, it asks for some beets, carrots and corn, a recreation field, a court house, a city hall. The land will, therefore, be put to new uses, the inequalities of land with regard to rent lessened, and the margin of cultivation raised by the withdrawal of much of the land at the potato margin for use in other ways. Hence, the productivity of land will show less difference when the land can be used for a number of purposes than when it can be used for only one. So in a society composed of diversified wants (dynamic society) land will yield a greater product per acre and economic rent will be lessened. Labor and capital may be graded in respect to their employment in a similar manner

to land. Therefore, by a demand for an increased variety in consumption, the old law of diminishing returns is counteracted and changed into one of increasing returns. This is the basis of Patten's theory of substitution. In a society highly civilized and devoting itself to artistic and intellectual development, this principle of increasing returns due to qualitative differences might serve to delay indefinitely the law which governs quantitative production, but inevitably, with increase of population, a point would be reached where the law of diminishing returns would begin to function.

Although Patten wrote a book in favor of protection, in his "Stability of Prices" he advocates the principle of greatest comparative advantage for trading between the States. "The lowering of the margin of cultivation comes from a more efficient use of the better land so that its tillers can pay more for wheat. Illinois farmers ceased to raise wheat and began to procure it from Minnesota, not because their rate of profits was reduced, but because by producing corn their labor became so much more efficient that they could afford to purchase it, even at an increased cost."[1] In other words, since the Illinois land was particularly fitted for the raising of corn, the farmers could get so

1. "The Stability of Prices", S.N.Patten, p. 30

much more for that product than they could for wheat, that, by using their land for corn production, they were able to buy wheat from Minnesota at an even higher price than they had formerly sold it, when they were raising wheat. The greater adaptability of their land for corn raising enabled them to pay a higher price for wheat and still have a margin left. But Patten evidently failed to see the application of the same principle in regard to international trade.

In discussing stability of prices, Patten found that there is a gradual development toward this status in the elimination of the inefficient person, the cheapness of many articles, the services of expert salesmen and the various advertising campaigns.[1] The gradual raising of the standard of living will prove a stabilizing factor in the end, but at present the excess of production over the general ability of the masses to consume, falls to those who have the larger surplus at their command.[2] A high rate of taxation on the surplus income would raise the standards of public life and change the channels of surplus distribution.

In "The Reconstruction of Economic Theory", Patten advocates all kinds of budgets: national, municipal, indus-

1. "The Stability of Prices", S.N.Patten, pp. 50-52
2. Ibid, p. 55

trial, family and personal. The budget serves two ends. First, for scientific purposes, as a supplement to wholesale price quotations, which do not, however, measure all the elements in living. Second, as a means of ascertaining the relation of the family income to its standard of living. A "budgetary pressure" is vital in working for a redistribution of wealth. By "budgetary pressure" is meant the pressure of a rising standard of living upon the family budget, which usually increases less rapidly than the standard or faces diminishing resources. These new standards include "health, leisure, recreation, education, home, food, clothing and social service"[1] and it is to these that social progress is due. Some of the tendencies that relieve this pressure are "the increase of personal efficiency, the industrialization of women, the lengthening of the working life, the shortening of the working day, the increasing power of substitution . . . ."[2]

"Checks to expenditure tend to bring the family budget to an equilibrium and are the basis of industrial morality. The effects of this new morality may be stated in the following terms: the increase of sex restraints, the decrease of the birth rate, the delay of marriage, the economy of house rent, the economy of costly good, the economy of time, the decrease of saving, the increase of

1. "The Reconstruction of Economic Theory", in "Essays in Economic Theory by S.N.Patten", p. 316
2. Ibid, p. 316

life insurance, the increased valuation of future welfare, the socialization of industrial groups . . . . . There is still a net deficit in the normal family budget which must be met by a rising value of personal services."[1]

The psychological relation between the budget and the budget-maker is the most significant thing about the budget system. Since it requires a man of imagination and moral energy to keep correct accounts and to make plans for the use of his family income, a budget-making class is a progressive class and acts toward a definite end. "Society is in the hands of these who combine thought and work. In this unity lies the hope of the future."[2]

Patten states as his wage theory that there is no natural law which prevents the wage-earner from having his wages increased at the expense of the incomes of any other class and the defenders of the present distribution cannot hide behind a natural law, at the same time saying they wish it were different.

He believed in a protective tariff and wrote "The Economic Basis of Protection", published in 1890. This is chiefly notable for the ingeniousness of its reasoning and the clearness with which he presents his arguments. Accord-

1. "The Reconstruction of Economic Theory" in "Essays in Economic Theory by S.N.Patten", pp. 316-17
2. Ibid

ing to the doctrines underlying his theory of dynamic economics, (the power of substitution, the need of change and increase of wants, the development of nationalism) Patten could do nothing else BUT believe in protection.

He maintained that a diversity of crops in rotation is the best agricultural policy and that free trade prevents a well-balanced development of both land and industries, since it uses its resources only along lines of the greatest comparative advantage under conditions of free trade. Free trade results in a static state and one crop makes any land poor. Peculiar advantages in any one article are usually a hindrance to progress and it is better to have several industries on an equal footing. In the South, for instance, cotton and tobacco have long been the staple crops and the price of fertilizer now needed for the land often more than equals the amount received for the crop when marketed. Diversification of crops is the only way out for the Southern farmer. His markets must be enlarged, with the result that in a few years the consequent scarcity of the two staple crops will both bring their market price back to normal again and restore to the land some of its loss in fertility.

Free trade is a static conception, a passive policy; the best opportunities for labor are used first and the aver-

age return for labor reduced. In a dynamic conception of the economic state, the individuals are constantly changing their environment and occupation; new wants create new opportunities for labor and with these new demands the return for labor increases.

The dynamic state will always bring infant industries and protection. "If each nation makes the best use of its own land and of its own resources, the whole world will be utilized to the fullest degree."[1] But evidently Patten, in this statement, had in mind not comparative advantage but a self-sufficing principle. Nationalism tends to an adjustment of the people of a nation very closely to their environment and develops all the resources of which nature is capable. This results in a dynamic state of development. On the other hand, cosmopolitanism limits man closely to some particular condition and cuts off the development of all but the dominant traits in society, thus overlooking the need to differentiate and to make adjustments to various needs. This is the line of least resistance and brings the nation into a fixed social state, which results in the static state of economic living. Patten states that "the key to national prosperity lies in

1. "The Economic Basis of Protection", S.N.Patten, p. 139

Southern prosperity"[1] and advocates a broader education to show Americans how to adjust themselves to their conditions, the need of manual training, and the learning of various trades by the laborers. We have relied too much on machines, capital and shrewd managers for our industrial success.

Dr. Patten's tests of conduct and progress are social and economic. He was concerned with consequences, not causes, and his economic interpretation of history shows him to be a pragmatist in thought. Some of his economic tests are prosperity, peace, efficiency, service, public spirit.

He was a revolutionist, but he never revolted. He believed that the reformer's place was within the institutions he wanted to reform. He did not preach revolt, but change in the direction of progress. When he was defeated, he took his defeats as temporaty and waited until the next opportunity to advocate change arrived. He was always striving for changes that would mean better social conditions, hence he was not popular with those who advocated repression of the industrial class.

A recapitulation of Patten's economic theories shows his optimistic, prophetic outlook and above all his firm belief in the intelligence of man to mould nature to his needs.

1. "The Economic Basis of Protection",S.N.Patten, p. 143

In his economic interpretation of history, he accepts the influence of geographic situation, climate and culture as fundamental forces in the development of humanity and insists that cultural factors are more powerful than national, sentimental or psychic factors.

In his theory of surplus economy he distinguishes between the old classical theory of deficit economy and this new theory of surplus. The Classicists view everything from the standpoint of a deficit, from a negative line of thought. Patten contended that this attitude should be changed to a positive one, since now the increase of efficiency, greater intellectual development, the growth of power through machinery and industrial life have made it possible to overcome the niggardliness of nature and to create and satisfy continually expanding wants. Hence, the former insistence on thrift, economy and repression should be changed to one of greater and wider use, of ever-expanding activity in all directions.

He revises the classical estimate of nature as a hostile force to nature as the source of all good, - generous and kindly - responding quickly to the greater need and intelligence of man, dependent only upon man to limit her bounty. The law of diminishing returns, based on the deficit theory, he contradicts by this surplus principle, and states that all

laws based on the deficit theories of Malthus and Ricardo are disproved by practical tests in the dynamic, economic world.

As a part of his surplus theory, he develops his pleasure and pain economy. The desirability of consumable articles is measured, not by the total utility of the article, but by the surplus of utility above cost.[1] Hence, values are not based on the pains of labor or abstinence but on the surplus which remains after deducting the cost (in labor pains) of the goods from the pleasures of consumption. He maintains that all labor is pleasurable and is made distasteful because of social opprobrium and his option theory of labor gives to the laborer the ability to change from one occupation to another or to work for himself, if his wages are lowered.

He places great emphasis on the consumption theory, advocating an increased use of goods instead of saving. Youth is the time to spend for education and travel. Diversified and greater consumption of goods will give the power of substitution, which is the root of monopoly power in the individual life. Greater consumption will remove the need for a re-distribution of wealth to secure better living for the masses. The value of social work and education among

1. "The Theory of Dynamic Economics" in "Essays in Economic Theory by S.N.Patten", p. 56

the masses lies in giving them more and varied uses of commodities and in increasing their wants to the point of demanding a more varied supply of goods.

He changes from static to dynamic theory. Static theory, he maintains, is only an ideal and has no place in a changing economic world as a test of experience and truth. Dynamic theory, on the other hand, takes into consideration an active, changing economic status, effected by many influences outside of itself and is the true measure of economic conceptions.

He insists that experimental economics is the only true way to progress; that theories, to be worth anything, must be tested by the criteria of experience.

He advocates co-operation and economic union rather than competition as regulation for industry.

He tries to give new meanings to old economic terms, that they may express new ideas. With this in view, he coins new word but these, because of their often foreign connotations, are not generally accepted or understood by his readers.

He advocates complete economic national self-sufficiency, On this ground, he favors protection of infant industries and a protective tariff, since the diversification of industry would aid in securing more power of substitution in fulfilling wants.

To secure this complete economic national independence, countries should be based on economic rather than on the present geographic lines, since economic interests are the greatest forces in life. Thus, the modern country would extend into the tropics for many of its materials and foods.

Law should conform more closely to economic usage and necessities and not continue to apply outworn codes and antiquated tests to present-day problems of industry.

Political principles should have as their foundation the economic structure of society, and should regulate industry from a constructive and progressive standpoint rather than by oppression.

He advocated budgets in all forms as a vital necessity in the redistribution of wealth, with special emphasis on the family budget and its psychological influence on its maker.

His conception of surplus is not as a material thing, but as energy stored in man. This energy spends itself in the creation of more and more material goods and by its labor and satisfactions raises mankind to higher levels of living as the surplus grows with use.

Patten's writings fall chiefly under four headings: Experimental Social Philosophy, Economic Theory, Political Theory, and Economic Psychology. These many phases of his work are closely united by the consistency of his thought

as to the importance of the experimental attitude in the social sciences. His most complete work is in economic theory. But even here, he was never willing to write anything approaching a definite setting-forth of his principles, such as a book on "Principles of Economics" would be. In a way, this was an advantage to him, for he was not hampered in his advancement and change of thought by the necessity of reconciling them to his previously expressed opinions or of revising his previous statements to coincide with his most recent ideas.[1]

Patten was quite willing to admit that many parts of his theory were unfinished. Everything he did was done with the possibility of later reconstruction in the light of future developments.[2] "He was a primitive with the task imposed upon him of thinking through the elements of a highly sophisticated society, moved by the rough and elemental rhythms of nature but straining to catch the subtler rhythms of telic life, never satisfied, seeking out 'beyond the set bounds of science' in the times and spaces of infinity and eternity for answers."[3] He pleads: "Let the Product go and give back to men their rights, their rights to time and space.

1. Journal of Political Economy, Vol.31; pp. 202-06
2. Ibid, pp. 202-06
3. Ibid, p. 208

Without them, religion will not find the soul, education the mind, or poetry the heart of man."[1]

1. "Product and Climax",S.N.Patten, p. 68

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